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HARAAM...?
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......Kiya yeh bhi Haraam?

Ash-shaikh ibne B'az

Mhammad Saleh Al- Uthaimeen rh

se Istefsaar

Maktabah Al-Usaid

Near Limra Hotel ,Hakeempet,Tolichowki Hyd.

Cell:9494511336,8985740592,8125925335

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Jumla Huqooq mahfooz hain:

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Tarjuma	:Abdullah Rafeeque (Lahor)
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FEHRIST

......KIYA YAH BHI HARAAM?

Mazaameen **Page No**

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Araz-e-Naashir

ان الحمدلله نحمده ونصلى علىٰ رسوله الكريم۔ امابعد!

Rasoolullahﷺ ne farmaya ke jab burayi ko dekho to use haath se roko, agar haath se rokne ki taaqat nahin to use zabaan se roko aur agar yeh bhi nahin kar sakte to kam az kam use dil se bura jaano aur yeh intehaayi kamzor eemaan hai.

Aaj logon ke yahaan neki aur burayi ke paimaane badalte jaarahe hain. kitne hi haraam aur gunaah ke kaam hain jinhen gunaah tasawwur nahin kiya jaata aur kitne hi Allah Rabbul-Aalameen ki taraf se faraayez chhodne ko m'ayoob (bura) nahin samajha jaata masalan dadhi mundwana, takhne se neeche kapda latkaana, tasweer kashi, tambaaku noshi, museqi aur ghair muslim mamaalik ki taraf safar karna. waghairah.

Zer-e-nazar kitaabchah inhi masaayel par mukhtasar magar jaam'e aur mudallal risaala hai, jise Shaikh Abdullah bin Abdur Rahmaan Al-Jabarain حفظہ اللہ jo kayi kitaabon ke musannif bhi hain, ne do kebaar muftiyaan shaikh Abdul Azeez ibne baaz رحمہ اللہ ta'ala aur shaikh Muhammed bin saaleh al Uthaimeen رحمہ اللہ ta'ala ke fataawa aur duroos wa nasaayeh ko tarteeb diya hai. ise urdu daan tabqa ke liye Shaikh Moulana Abdullah Rafeeque حفظہ اللہ ne salees urdu zabaan mein tarjuma kardiya hai taake aam log isse istefaada kar saken.

Muhammad Salik Usaid

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MUSEQI KA HUKM

Az shaikh Abdul Azeez bin Abdullah bin Ba'az (rah).

Gaane sunna haraam aur bura amal hai, iski wajah se dil bimaar aur sakht ho jaate hain, Allah ke zikr aur namaaz se door hojaate hain.

aksar ahle ilm ne Allah ta'ala ke is farmaan

﴿وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ﴾ (*LUQMAAN:6*)

"kuchh log fuzool aur be kaar cheezien khareed te hain" se muraad museqi li hai. Abdullah bin Mas'ood رضی اللہ qasam uthhaakar kahte the ke *"LAHWAL HADEES"* se muraad museqi hai" ager geet ke saath tabla aur sarangi jaise aalaat bhi hon to uski huramat aur ziyada sakht hojaayegi. b'az ulmaa ne kahaa hai ke gaane waale aalaat ke saath museqi ki hurmat par ittefaaq hai. lehaaza isse door rahna zaroori hai.Nabi ﷺ ne farmaaya:

(لَيَكُوْنَنَّ مِنْ اُمَّتِىْ اَقْوَامٌ يَسْتَحِلُّوْنَ الْحِرَّ وَالْحَرِيْرَ وَالْخَمْرَ وَالْمَعَازِفَ)

"Meri ummat men aise loge honge jo zina, resham, sharaab aur museqi ke aalaat ko halaal samajh lenge."(Sahi Bukhari Kitabul Ashraba2/738)

Main aap ko qur'an aur "Noor Al'ad-Darb" (saudi arab radio se is naam se deeni program nashr hote hain urdu mein us naam ka maana hai "darwaze par roushni" jaisa ke hamare mulk

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paakistan mein "***SIRAAT-E-MUSTAQEEM***" aur "***HAY A'A LAL FALAH***" ke naam se radio mein deeni program nashar hote hain) jaise program sunne ki wasiyyat karta hun. in mein azeem fawaayed hain aur aadmi museqi aur gande gaanon se bhi bach jaata hai.

Albatta Shaadi ke mauqe par duf bajaana aur aise geet gaana jaayez hain jin men koyi haraam cheez na ho, haraam ki taraf dawat na ho aur na haraam ki tareef wa tauseef ho. raat shaadi ke moqa par thode se waqt ke liye is ki gunjaayesh hai taake logon ko nikah ka pata chal jaaye aur nikah aur haraam kaari ke darmiyaan farq hojaye yah nabi ﷺ ki hadees se saabit hai.***(Duf bajaane aur jaayez geet gaane ke jawaaz ki daleel ke liye dekhien Bukhari Kitab-un-nikah baab zarab-u-dduffi fin-nikah wal-valima:2/773)***

Shaadi mein dhol bajaana jaayez nahin. sirf duf (bajaane ka chhota sa aala hai) kaafi hai. shadi men laoud speakar ka istemaal aur gande aur lachar gaane gaana thheek nahin. is ke nataayej intehaayi khatarnaak hain. is mein bade fitne aur musalmaanon ki iza rasaani hai. jaayez geet bhi thode se waqt ke liye hone chahiyen kyun ke ziyadah waqt yeh kaam karne se subh ki namaz zaye hojaayegi. aadmi isko waqt par ada nahin kar payega aur yeh haraam hai aur munaafiqeen ke a'amaal men se hai.

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Museqi ki hurmat ke baare mein Slaf-e-Saaleheen ke aqwaal

- Abubakar Siddeeque رضی اللہ عنہ ne kaha:

  "Gaana aur sur shaytaan ka saaz hai."

- Imaam Maalik bin Anas رحمۃ اللہ علیہ ne kaha:

  "Gaane ka kaam ghalat kaar loge hi karte hain."

- Shafayi mazahab ko maanne wale museqi ko baatil aur ghalat cheez ke saath tashbeeh dete hain.

- Imaam Ahmed bin Hanbal رحمۃ اللہ علیہ ne kaha:

  "Gaana dil mein nifaaq paida karta hai, isliye main isko pasand nahin karta."

- Imaam Abuhaneefa رحمۃ اللہ علیہ ke shaagirdon ne kaha:

  "Gaane sunna gunah hai."

- Umar bin Abdul Azeez رحمۃ اللہ علیہ ne kaha:

  "Gaane ki ibteda shaytaan se hoti hai aur uske nateeja mein RAHMAAN naraaz hojaata hai."

- Ibnus-Salaah رحمۃ اللہ علیہ ne kaha:

  "Museqi ke aalaat ke saath sur aur geet ki hurmat par ummaat ka ittefaaq hai."

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Tasweer Kashi Ka Hukm

Az Shaikh Abdul Azeez bin Abdullah bin Ba'az (rah).

Sawaal:- Tasweer kashi ke baare mein aap ki kiya raaye hai jabki logon ke anndar yah kaam aam hogaya hai?

Jawaab:-Insaan aur digar jaandaaron ki tasweer banaane ki hurmat ke baare mein bahut si kutub-e- Ahadees men Nabi ﷺ ki ahaadees marvi hain. un mein tasaaweer waale pardon ko phaadne, tasweeron ko mitaane aur tasweer banaane walon par la'nat bhejne aur qiyaamat ke din unke sakht tareen azaab ke mustahiq hone ka tazkirah hai. main is masala ke mutalliq chand ahaadees bayaan karke saheeh aur durust raaye ka zikr karunga.

µAbu Hurairah ﷺ bayan karte hain ke Rasool ﷺ ne irshaad farmaaya:

(وَمَنْ اَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقَ خَلْقًا كَخَلْقِى، فَلْيَخْلُقُوا ذَرَّةً، اَوْ لِيَخْلُقُوا حَبَّةً، اَوْ لِيَخْلُقُوا شَعِيرَةً)

"Us aadmi se ziyada zaalim kaun hosakta hai jo meri tarh makhlooq banaane ki koshish karta hai, woh ek zarrah ya ek daana ya ek jau ka daana to paida karke dikhaye!"

(Bukhari: kitabul-libaas,2/880. Muslim: kitabul-libaas waz-zeena, 2/202)

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Abu Sayeed ﷺ se marvi hai ke Rasoolullah ﷺ ne farmaaya:

(اِنَّ اَشَدَّالنَّاسِ عَذابًا يَوْمَ الْقِيامَةِ، اَلْمُصَوِّرُوْنَ)

"Qiyaamat waale din sakht tareen azaab tasweer banaane walon ko hoga."

(Bukhari: kitabul-libaas,2/880. Muslim: kitabul-libaas waz-zeenati,2/201)

✪Ibne Umar (رضی اللہ عنہما) bayaan karte hain ke Rasoolullah ﷺ ne farmaaya:

(اِنَّ الَّذِيْنَ يَصْنَعُوْنَ هٰذِهِ الصُّوَرَ يُعَذَّبُوْنَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوْا مَا خَلَقْتُمْ)

"Tasweeren banaane walon ko qiyaamat ke din a'zaab diyaa jaayega, un ko kahaa jaayega jo tumne banaaya us men rooh daal kar zindah karo."

(Bukhari: kitabul-libaas,2/880. Muslim: kitabul-libaas waz-zeenati,2/201)

✪Abu Juhaifa ﷺ bayaan karte hain ke Nabi ﷺ ne khoon, kutte ki qeemat aur badkaar aurat ki kamaayi se mana kiya. aap ne sood khaane aur khilaane waale par la'nat farmaayi. isi tarah surma bharne waali, surma bharwane waali aur tasweer banaane waale par la'nat farmaayi hai.

(Bukhari: kitabul-libaas,2/881.)

✪Ibne Abbas (رضی اللہ عنہ) bayaan karte hain ke main ne Allah ke Rasool ﷺ ko farmaate huye sunaa:

(مَنْ صَوَّرَ صُوْرَةً فِى الدُّنْيَا كُلِّفَ أَنْ يَنْفُخَ فِيْهَا الرُّوْحَ، وَلَيْسَ بِنَافِخٍ)

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"Jo aadmi dunya mein koyi tasweer banayega to use us men rooh daalne ki takleef di jaayegi lekin woh yeh kaam kabhi na karsakega."

(Bukhari: kitabul-libaas,2/881.Muslim: kitabul-libaas waz-zeenati,2/202)

✪Ek aadmi Ibne Abbas (رضي الله عنهما) ke paas aakar kahne lagaa. "main yeh tasweeren banaata hoon is baare men fatwa irshaad farmaayen." Unhone farmaaya "Qareeb hojaao." woh qareeb huwa to farmaaya "aur qareeb hojaao". oh aur qareeb huwa to uske sar par haath rakh kar farmaane lage main tumhen Nabiﷺse suni huyi hadees sunaata hoon, main ne aapﷺko farmaate huye sunaa:

(كُلُّ مُصَوِّرٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُوْرَةٍ صَوَّرَهَا نَفْسًا تُعَذِّبُهُ فِي جَهَنَّمَ)

"Tasweer banaane waale keliye jahannam mein uski har banaayi huyi tasweer ke badle ek nafs paida kiya jaayega jo usko jahannam men azaab deta rahegaa."

(Muslim: kitabul-libaas Waz-zeenati, 2/202)

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DADHI MUNDNE KA HUKM

Az shaikh Mohammed Saaleh al uthaimeen (rah)

Dadhi mundna haraam aur allah aur uske rasoolﷺ ki naa farmaani hai. Aap ﷺ ne farmaaya:

(اَعْفُوْا اللِّحٰى وَاحْفُوْ الشَّوَارِبَ)

"Daadhiyon ko badhaao aur munchhon ko kaato"

(Bukhari: kitabul-libaas,2/870) Muslim: kitabut- taharat,1/129)

Daadhi mundne waala anbiyaa ke tareeqa se inkaar aur aatish paraston aur mushrikon ke tareeqa ki itteba karta hai. chehre, jabde, rukhsaar aur thuddi ke tamaam baal dadhi men shaamil hain. jaisa ke ahle lugat ne iski wazaahat ki hai. isliye mazkoora jaghon mein se kisi jagah se baal kaatna yaa mundna thheek nahin.

Nabi ﷺ ne farmaaya:

- *"Dadhiyaan chhod-do."*

  (Bukhari: kitabul-libaas. 2/870, Muslim: kitabut-taharat 1/129)
- *"aur dadhiyaan latkaao"* *(Muslm: kitabut-taharat 1/129)*
- *"aur dadhiyan ziyadah karo"*

  (Bukhari: kitabul-libaas. 2/870
- *"aur dadhiyaan puri rakkho."*

  (Muslm: kitabut-taharat 1/129)

Hadees ke mazkoora mukhtalif alfaaz is baat ki daleel hain ki dadhi men koi hissa bhi kaatna ya mudna jaayez nahin.

Albatta gunaah mein farq hai daadhi kaatne ki nisbat mudna ziyada gunaah aur naa farmaani ka kaam hai.

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MARDON KE LIYE KAPDA LATKAANE KA HUKM

Az shaikh Mohammed Saaleh al uthaimeen rah

Tahband ko takabbur se latkaane ki saza yah hai ke Allah ta'ala qiyaamat wale din aisa karne wale ki taraf nahin dekhe ga us se kalaam(baat) nahin karega, usko paak nahin karega aur usi keliye dard naak a'zaab hai. agar takabbur ke baghair hoto us ki saza yeh hai ke takhnon se nichle hissa ko aag ke saath azaab diya jaayega.

Nabi ﷺ ne farmaaya:

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيْمٌ: اَلْمُسْبِلُ وَالْمَنَّانُ اَلْمُنْفِقُ سَلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ)

"Teen qism ke logon se allaha qiyaamat ke din kalaam nahin karega, unki taraf nahin dekhega, unko paak nahin karega aur unke liye dard naak azaab hai. kapda latkaane waala, ehsaan jatlaane waala, jhooti qasm uthaakar apne samaan ki mashhoori karne waala." ***(Muslim: kitabut-taharat 1/71)***

Aap ﷺ ne mazeed farmaaya:

(مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ)

"Jis ne apna kapda takbbur se latkaya allah uski taraf qiyaamat ke din nahin dekhega.

(Bukhari: kitabul-libaas. 2/860, Muslim: kitabul-libaas Waz-zeenati,2/194)

Yeh Hadees to takabbur ke saath kapda latkaane

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waale ke baare men hai jo takabbur wa ghuroor ke baghair yeh kaam kare uske baare men Abu Hurairah ﷺ se hadees marvi hai ke Nabi ﷺ ne farmaaya:

(مَا اَسْفَلَ الْكَعْبَيْنِ مِنَ الْاَزَارِ فَفِي النَّارِ)

"Takhnon ke neeche waala kapda jahannam mein jaayega." ***(Bukhari: kitabul-libaas.2/861)***

Is hadees men kapde takhnon se neeche karne ko takabbur ke saath mashroot nahin kiya gaya. pahli hadees ki bina par yeh waazeh aur theek m'aloom nahin hota ke usko fakhr wa takabbur se muqayyad kiya jaayega kyun ke Abu Sayeed khudri ﷺ bayaan karte hain ki Rasool ﷺ ne farmaaya:

(اِزْرَةُ الْمُؤمِنِ اِلَى نِصْفِ السَّاقِ وَلَا حَرَجَ) اَوْ قَالَ: (لَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَ بَيْنَ الْكَعْبَيْنِ وَمَا كَانَ اَسْفَلَ مِنْ ذٰلِكَ فَهُوَ فِي النَّارِ وَمَنْ جَرَّ اِزَارَهُ بَطَرًا لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ)

Momin ka tahband pindli tak hota hai- nisf pindli aur takhnon ke darmiyaan men kisi bhi jagah tak rakhne men koyi harj aur gunah nahin- jo usse neeche hai woh aag men jaayega aur jisne takabbur se tahband latkaya allah qiyamat ke din uski taraf nahin dekhega-,,

(Moatta imam malik:page:710, Ibne Maja 2/277)

Takabbur ke saath mashroot karna is wajah se bhi theek nahin ke do mukhtalif kaamon ki do mukhtalif sazaayen bayaan hoyi hain-jab hukm aur sabab

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mukhtalif hon to mutlaq ko muqayyad par mahmool karna thheek nahin hota kiyun ki aisa karne se do ahadees ke darmiyaan tanaaquz wa t'aaruz laazim aayega- raha woh shaks jisne Abu Bakar (رضي الله عنه)ki hadees se kapda latkane ke jawaz ki daleel li hai to do wajah se istadlaal thheek nahin;

PAHLI WAJAH:

Abu Bakr (رضي الله عنه) ne kaha tha ke mere kapde ki ek jaanib neeche latki rahti hai albattah bahut ziyadah khayaal wa tawajjoh rakhkoon (to is se bach sakta hoon) to Abu Bakr (رضي الله عنه) yeh kaam takabbur se nahin karte the aur kapda neeche hone se bachaane ke liye khayaal bhi rakhte the- jo log yeh kahte hain ki hum takabbur se kapda niche nahin karte woh yeh kaam karte to qasd wa iradah se hain. hum unko kahte hain agar tum ne takabbur ke baghair kapde ko neeche qasd wa iradah se kiya to takhnon se nichle hissa ko saza diye jaaoge agar fakhr wa takabbur se kiya to usse ziyadah saza diye jaaoge ke allah ta'ala qiyaamat ke din tum se kalam nahin karega aur tumahare liye dardnaak aazab hai-

DOOSRI WAJAH:

Abu Bakr (رضي الله عنه) ke liye to allah ke nabi (ﷺ) ne gawaahi de di ke woh takabbur se chadar latkane walon men se nahin, un ke elaawah aur kaun hai jis ke liye yeh gawahi hasil hai? bas shaitaan un keliye is tarah ki mutashabeh aur ghair waazeh

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nusoos ki pairvi karne ka darwazah kholta hai taaki un ke bure a'a maal ko achcha karke pesh kare allah jisko chaahta hai seedhe Raasta ki rahnumayi kardeta hai

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TAMBAKOO NOSHI KA HUKM

Az shaikh Mohammed Saaleh al uthaimeen rah

Saw:- Tambaakoo noshi ka kiya hukm hai? main aap se iski ba dalaayel wazaahat ki Ummeed rakhta hoon?

Jaw:- Tambaakoo noshi haram hai is ki daleel Allah ta'ala ka farmaan hai

﴿وَلَا تَقْتُلُوٓا اَنْفُسَكُمْ إِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيمًا. النساء: ٢٩﴾

"apne aap ko qatal na karo yaqinan allah ta'ala tum par meharbaan hai"-

Allah ta'ala ne farmaya :

﴿وَلَا تُلْقُوٓا بِاَيْدِيكُمْ إِلَى التَّهْلُكَةِ. البقرة:١٩٥﴾

"apne haathon ko halakat wa tabahi ki taraf na daalo".

Tibbi (medical science) lehaaz se yeh baat sabit ho chuki hai ke is tarah ki cheezon ka iste'maal nuqsaan ka sabab hai. jab yeh nuqsaan deh hai to iske haram hone men koyi shak nahin.

Allah ta'ala ne farmaya:

﴿وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوٰلَكُمُ الَّتِي جَعَلَ اللّٰهُ لَكُمْ قِيٰمًا. النساء:٥﴾

"bewaqoofon ko un ke woh maal na do jin ko Allah ne tumhare liye (ma'ashi) sahaara banaya hai." (Nisa:5)

Allah ta'la ne bewaqoofon ko maal dene se roka hai ke woh fuzool kharchi karke unko kharaab

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kardenge to is men koyi shak nahin ke tambakoo waghaira ke liye maal kharch karna fuzool kharchi aur maal ko barbaad karne ka bayis hai jo aayat-e-mazkoorah ki raushni men mana hai. Nabi (ﷺ) ne maal barbad karne se roka hai aur yeh bhi faraya hai: (لا ضرر ولا ضرار)

"Aam haalat men nuqsaan na karo aur na takleef ke badle mein kisi ko takleef do."(Sahih Ibn-e-Maja:2/39)

Tambakoo waghairah ka ek nuqsaan yeh hai ke jab aadmi ko uski a'adat pad jaati hai to na milne par aadmi takleef mahsoos karta hai. aur us par dunya tang mahsoos hone lag jaati hai. is tarah aadmi apne liye aisi cheezen laazim karleta hai jis se pahle bilkul mustaghni tha.

Dard Mandaana Apeel:

Aye Musalmaan Bhai! aye Musalmaan Bahan! hum par laazim hai ke darj zail umoor par mehant karen.

(1)Salf saaleheen ke tareeqe ke mutaabiq kitaab wa sunnat par mabni shar'yi ilm haasil karna.

(2)Tauheed ko saabit karna aur shirk wa bid'at aur gunahon ki aalayish se usko bilkul saaf aur khaalis karna.

(3) Khushu aur khuzu aur etmenaan wa sukoon se namaazon ko bar waqt ada karna.

(4) Maal ki zakaat nikaal kar uske haq daron par

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khrch karna.

(5)Shar'yi tareeqa ke mutaabiq ramzaan mein roze rakhna aur ramzaan ke elawah bhi nafli roze rakhne ka ehtemaam karna.

(6)Mumkina had tak jaldi jaldi fareeza-e-hajj ada karna.

(7)Ek doosre ki ziyarat wa mulaqaat, khair khahi aur neki wa taqwa par t'aawun karke rishta daron ko milana.

(8)Logon ko rushdo hidayat ki hirs wa laalach ke saath, unki hikmat wa danaayi aur achchhi w'azo naseehat ke saath Allah ki taraf bulaana.

(9)taaqat ke mutaabiq neki ka hukm dena aur burayi se rokna.

(10)waqt se faaidah uthha kar ziyadah se ziyadah nek a'amaal sar anjaam dena.

(11) Aulaad ki achhhi tarbiyat karna.

(12)Umdah a'ala akhlaaq wa a'adaat ikhtiyaar karna.

(13) Kasrat se isteghfaar wa Tauba karna aur kasrat se allah ki yaad men masroof rahna.

(14)maut, aakhirat ke muhaasba, jannat aur jahannam ko yaad rakhna.

(15) Musalmaanon ki pardah poshi aur un ki adme maujoodgi mein unke liye du'a karna.

Aye Musalmaan Bahan!

Tujhe khusoosi taur par darj zail cheezon se bhi

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parhez karna chahiye.:

(1) Tung, dheele, chhote ya neeche se khule kapde zaib tan karke ajnabi mardon ke saamne zaib wa zeenat aur khoobsoorti ka izhaar karna.

(2) Libaas ya baalon ke mukhtalif Faishon apna kar ghair aurton ke saath mushabihat ikhtiyaar karna.

(3) Abroo ke baal kheenchna,(khoobsurti ke liye) daanton ko khala karna. naakhun badhana, surma aur masnooyie baal milaana.

(4) D'awaton mein fuzool kharchi aur israaf , gandi cheezon ke saath khana phenk dena.

(5) Filmen aur mukhtalif darame dekhna aur gande gaane aur museqi sunna.

(6) Deen se door karne aur akhlaaq kharaab karne wale maigzin aur rasaayel padhna.

(7) Ajnabi driver ya Naukar qism ke logon se khilawat (tanahayi) ikthiyaar karna.

(8) Gheebat aur chughal khori , mazaaq karna, jhoot bolna, w'ada ki khilaaf warzi aur dhoka dahi.

(9)Tasweeron wale zewraat ya libaas pahanna ya aisi koyi cheez gale men latkana.

(10) Raat ko jaagna, khaas kar ghalat, haram aur be fayedah kamon men mashghool rahne ke liye jaagna.

(11) Bazaaron mein akele jana, kiyun ki is men fitne ka khatra hai.

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(12) mahram aur khavind ke baghair hawai jahaz ya digar kisi swari ke zariya safar karna.

(13) Ajanbi mardon ke paas khushboo aur atar waghaira istemaal karna.

(14) La'n ta'n karna, gaali gulooch karna, gande alfaaz istemal karna, aulaad ya apne liye bad du'a karna aur zamana ko bura bhala kahna.

(15) Aise burqe istemaal karna jo chehre ki khubsoorti zahir kare aur mardon ko fitna mein mubtala kare.

(16) Aise kapde se chehre ko dhampna jo halka ya chota hone ki wajah se chehre ko sahih taur par na chupaye.

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Ghair Muslim Mamaalik Ki Taraf Safar aur aqeeda wa akhlaaq par uska bura asar

Az shaikh Abdul Azeez bin Abdullah bin Ba'az (rah).

اَلْحَمْدُلِلّٰهِ وَحْدَهٗ وَالصَّلٰوۃُ وَالسَّلَامُ عَلٰی مَنْ لَّا نَبِیَّ بَعْدَهٗ نَبِيِّنَا مُحَمَّدٍ وَعَلٰی آلِهٖ وَاَصْحَابِهٖ وَاَتْبَاعِهٖ اِلٰی یَوْمِ الدِّیْنِ. اَمَّابَعْدُ!

Allah ta'ala is ummat par bahut se ehsanaat kiye hain aur bahut si munfarid khubiyon ke saath khaas kiya hai. isko behtareen ummat qaraar diya hai jo logon ke liye paida hoyi hai. yeh logon ko neki ka hukm aur burayi se rokti aur Allah par eemaan rakhti hai. sab se badi nemat islam ki nemat hai.

jo Allah ne apne bandon ke liye sharia't aur zaabtae hayaat ke taur par pasand ki hai. isko bandon par pura kiya aur iske saath deen ko mukammal kardiya. Allah ta'ala ne farmaya:

﴿اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْناً. المائده:٣﴾

"Aaj main ne tumhare liye tumhare deen ko mukammal kardiya aur apni nemat ko tum par poora kardiya aur tumhare liye islam ko deen ke taur par pasand kar liya"

lekin dushmanaan-e- islam ne is azeem nemat

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par musalmanon se hasad kiya aur unke dil kinah aur ghaiz wa ghazab se bhar gaye. islam aur musalmanon ke liye unki dushmani aur adawat khul kar saamne aagayi. woh chahte hain ke musalmaanon se nemat-e- islam chheen len. allah ta'ala ne un ki dilee kaifiyaat ko bayaan karte huye irshaad farmaya:

﴿وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَآءً. النساء: ٨٩﴾

"woh chahte hain ke un ki tarah tum bhi kaafir ban jao aur un ke baraaber ho jao". (Surah Nisa:89)

Mazeed Farmayaa:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالاً وَدُّوْا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ﴾

"Aye eemaan walo! apne elawah kisi ko dost na banao, woh tumhein nuqsaan dene men kami nahin karenge, tumhaari takleef ko woh pasand karte hain, dushmani unki baton se zahir hogayi aur unke seenon men chupi hoyi adaawat zahir se kahin ziyadah hai. hum ne tumhare liye aayaat khol kar bayaan kardi hain, agar tum aql se kaam lete ho. (Aal-e-Imraan:118)

Aur Allaah ta'ala ne farmaya:

﴿اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّ يَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ. الممتحنة: ٢﴾

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Agar woh tumhen paalen to tumhaare dushman ban jayen aur apne hathon aur zabanon se tumhen takleef pahunchayen aur woh tumhaare kafir ban jane ko pasand karte hain.(Mumtahinah:2)

Allah ta'ala ne farmaya:

﴿وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا.﴾

﴿البقره:۲۱۷﴾

"Woh tum se hamesha ladaayi karte rahenge, hatta ke un mein taaqat ho to tumhaare deen se tumhen bargashta karden." (Al-Baqarah:217)

aisi aayaat bahut si hain jo is baat par dalalat karti hain ke kaafir musalmaanon se dushmani aur adawat rakhte hain . maksood yeh hai ke woh puri koshish karke musalmaanon ko nuqsaan pahunchane mein her chaal chalte aur hila ikhtiyaar karte hain . in maqaasid ko hasil karne kel iye unke mukhtalif andaaz aur zahiri wa makhfi tareeqe hain.

sairo siyahat ke kayi idaare bhi is bare mein bada aham kirdaar ada karte hain woh apni garmiyon ki chuttiyaan yurop aur america men guzarne ke liye logon ko targheeb dete aur angrezi zaban sikhane ka chakma dete hain. sairo siyahat ke shauqeen logon ke liye poora shedul pesh karte hain. Musaafiron ke liye darj zail sahuliyaat muhayya karte hain.

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(1) Bahut se khatraat ke bawajood angrez kaafir khaandaan ko ikhtiyaar hai ke woh apne paas talba ko thhahraa sakte hain.

(2)Jis shahar men taalib-e-ilm thhahren wahan museqi ki mahfilen qaayem karna, tamaasha gaahen qaayem karna aur daraame pesh karna.

(3) Raqs wa sorood ke maraakiz ki sair karna.

B'az angrez ilaaqon men deen se door karne ke liye mundarjah zail prograam tarteeb diye jaate hain.

(1) Musalmaan naujawanon ko gumrah karne aur deen se bargashta karne ke liye kaam karna.

(2) Fasaad ke asbaab mohayya karke aur us ko Sahlul-Husool aur aasaan banaakar a'ala akhlaaq barbaad karna aur bure akhlaaq ka a'adi banana.

(3) Musalmaan ke a'qeedah mein shukook wa shubhaat paida karna.

(4) Maghrebi tahzeeb se mutassir hone ki hausla afzaayi karna.

(5) Takalluf wa tasannu'a se maghrebi buri a'adaat wa atwaar apnane par aamadah karna.

(6) Deen ke baare men la parwahi aur uske aadaab wa ahkaam ki taraf tawajjoh na karne ka aadi banana.

(7) Maghrebi afkaar wa nazriyaat, a'adaat wa atwaar aur ghair shar'ayi ma'ashi tareeqon ka musalmaan naujawanon ko is andaaz se khu gar

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banana ke woh wapas apne mulkon men jaakr ahle maghrib ke sipaahi aur kaarkun ki haisiyat se kaam karen.

Is ke elaawah bhi dushmanaan-e-islam ke bade bade maqaasid hain jin ko haasil karne ke liye woh Aedi choti ka zor laga rahe hain aur mukhtalif harbe aur zaahiri aur pushidah tariqe istemaal kar rahe hain. apne mazmoom maqaasid pura karne, apne dajl wa fareb par pardah daalne aur musalmanon ko gumrah karne ke liye ba'z daf'a woh apne idaaron ke naam a'rabi andaaz se rakh lete hain taake woh saadah loh musalmaanon ko apne jaal mein phansa saken.

Main dunyae-a'alam men sunne wale tamaam musalmaanon ko is qism ke e'lanaat se dhoka khane aur unse motassir hone ke mot'alliq khabardaar karta hoon ke un se moh taat rahen. yeh haqeeqat men zaher -e-qaatil hai aur dushmanaan-e-islam ki taraf se khubsoorat karke phailaya huwa jaal hai jo musalmanon ko deen se door karne, un ke a'qeedah men shukook wa shubhaat paida karne aur un ke darmiyaan fitna wa fasaad paida karne ka sabab hai.

Allah Ta'ala ne farmaaya:

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ

"Yahood-wo-Nasaraa aap se hargiz raazi na honge hatta ke tu unke deen ki pairvi

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kare."(Al-Baqarah:120)

Main student ki nigraani wale zimma daron ko nasihat karta hoon ke woh apne un beton ki hifaazat karen. ghair muslim mamaalik ki taraf safer karne ki unko ijazat na den kyun ke uske deeni akhlaaqi aur mulki lehaaz se bahut se mafaasid wa nuqsanaat hain jin ka hum pahle tazkirah karchuke hain. unko sair wa tafreeh aur garmiyon ka waqt guzaarne ke liye musalmaan ilaqon aur mulkon ki rahnumayi karen. Alhamdulliah aisi jaghen musalmaan mulkon men bahut si hain jo ghair muslim mamaalik se mustaghni karne wali hain. is tarah maqsad bhi haasil hojaayega aur hamaare naujawaan khatraat aur bure nataayej se bhi mahfooz rahenge.

Allah se ilteja hai woh musalmaan mamaalik aur unke baasiyon ko har qism ke shar wa fasaad se mahfooz rakhe aur dushmanon ke makr-o-fareb se bachaaye.

Unki buri chaalon se unko tabaah wa barbaad kare. hamare omraa ko har aise kaam aur iqdaam ki taufeeq de jis se dushmanon ke paro paiganda ka tod ho sake aur har aise kaam ki himmat de, jis mein musalman mamaalik aur unke rahne walon ki behtri ho. wahi Allah us par qudrat rakhta hai.

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SANBHAL AYE MOMIN BAAP!
TEREE GHAIRAT KAHAN GAYI

Nabi ﷺ ne farmaya:

مَااَحَدٌ اَغْيَرَ مِنَ اللّٰهِ اَنْ يَرىٰ عَبْدَهُ اَوْ اَمَتَهُ يَزْنِىْ.

"Allah se badh kar koyi ziyaadah ghairat mand nahin ke woh dekhe ke uska banda ya laundi zina kar rahe hain."

(Bukhari: Kitabun-ni-kaah babul Ghairati:2/786)

is mein koyi shak nahin ke tamaam insaan Allah ke bande aur uski laundiyaan hain.

Nabi ﷺ ne farmaya:

تُعْجَبُوْنَ مِنْ غَيْرَةِ سَعْدٍ وَاللّٰهِ لَاَنَا اَغْيَرُ مِنْهُ وَاللّٰهُ اَغْيَرُ مِنِّىْ وَمِنْ اَجْلِ غَيْرَةِ اللّٰهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَا مِنْهَا وَمَا بَطَنَ.

"Tum sa'ad ki ghairat se t'ajjub karte ho, Allah ki qasam! main usse ziyaadah ghairat mand hoon aur Allah mujhse ziyaadah ghairat mand hai. Allah ta'ala usi ghairt ki wjah se zaahiri aur poshidah be hayayi ko haraam qarar diya hai."

Ghairat: Khuddari aur apni rishta daar khawateen ki hifazat, unki be huramti par josh men aajana bekaar aur nikamme logon ke hathon aur dekhne

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waalon ki nazron se unko bachaana aur uski fikr karna "ghairat" kahlata hai.

Dayyoos: Dayyoos woh hota hai jo apne ahlo a'yaal mein be hayayi ko barqaraar rakhta hai aur marvi hai ki woh jannat men nahin jaayaga.

iss mein koi shak nahin ke har momin muttaqi apni beevi, betiyon aur rishta daron par ghairat mand hota hai. ghairat ka nateeja yeh hai ki woh un ki nigrani karta hai unke halaat se baa khabar rahta, unko mardon ke saath mel jool aur aise ijtema'at se rokta hai jin men ziyadah rash aur izdahaam hota hai. aisi jagah par gande loge bhi hote hain.

Hansi mazaaq, ulti seedhi aur akhlaaq se giri huyi baaten hoti hain jo jazbaat ko ubhaara karti aur kamzor eemaan walon ko burayi aur be hayayi ki taraf dhakel deti hai.

Aisi hi gandi jaghon men baahami mukaalme, guftagu aur w'ade hote hain aur sarparst apne bhole pan se apne ma tehat afaraad ke baare men husne zan ka shikaar hota hai. aur khtarnaak halaat men se daswaan hissa bhi uske dil par koi khatka paida nahin karta. ghairat mand aur hoshyaar aadmi woh hota hai jo hamesha ghar ki aurat ki hifaazat karta hai. unko gandi filmen aur fitne men daalne wali tasveeren

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dekhne aur haya baakhta gaane sunne se rokta hai jo jazbaat ko ubhaarte aur insaan ko haraam kamon ki taraf le jaate hain. is par zaroori hai ke jo mahram risht-e-daar khawateen ke bazaar aur Hospitel jate hoye saath rahe. school wa college, tafrihi park aur deegar jaghon mein jate aate unko akela bhejne ke bajaye unko le jane aur lane ka khud ehtemaam kare. is tarah un par koyi zayaadti na karega aur woh baat ke saath ya kisi aur tareeqa se susti nahin karengi kyun ke woh kamzor shakhsiyat ki malik hain, un mein khaahish ziyada hoti hai. jab woh mardon ko dekhti ya jazbaat bhad kaane wali baat sunti hain to un ke kamzori dikhane ka khatra ziyaadah hota hai. unki negehdaasht har haal men zaroori hai. khas kar iss daur mein jab fasaad ziyaadah hogaya, zina aam hogaya bahut se logon mein deeni aur dunyavi jazba kamzor pad gaya. khahishaat ko poora karne ke liye asbaab wsaayel aasan ho gaye. is liye khawateen ke sar paraston par unki hifazat ki zimmedaari aur badh gayi hai. woh apne bachche aur bachchiyon ko aisi cheezon ko dekhne ya sunne se bachaaye jo un ko haram ki taraf maayel karen ya us ki khaahish paida karen. Allah ki nafarmani aur be hayayi ka irtekaab karne se Allah naraaz hota hai, us ki ghairat josh men aati hai aur jaraayem pesha afraad ki wajah se aam

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logon par bhi Allah ki taraf se azaab nazil ho sakta hai. zina khatar naak bimaariyaan phailane ka sabab ban sakta hai, jaisa ke hadees mein aata hai aur logon ke bhalayi aur maal se mahroom hone ka zariya hai

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Chand Aham Roman kitabein

Mukhtasar Sahih Al-Bukhari (Darussalam)

Namaaz-e-Nabwi

"Tahaarat wa janaazah ke Ahkaam-o-masaayel ke saath"

Musannif :*Saaleh Al Utaiameen Hafizahullah*

Mutarjim: Sajid Usaid Nadvi

Mukhtasar Sahih Namaaz-e-Nabwi

Taaleef:Hafiz Zubair Alai Zai

Tafseer Ahsanul Kalaam

INSHA ALLAH JALD HI SHAAY'E HONE WAALI HAI

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Hisnul Muslim

Tahqeeq wo takhreej shudah

Hafiz Zubair Ali Zai

Musalmaan ka Aqeedah

Shaikh Jameel Zainu

Din Raat mein 1000 se ziyaadah sunnatein

Aao Eemaan ki baatein Karein

Dr. Sahfeequr Rahmaan

Jadu ka Qur'ani E'laaj

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